



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

but from their forming the best introduction to all modern studies. Not many years ago modern geography was taught in the most distinguished of English schools by what was called a comparative atlas and a comparative geography-book. Ancient geography was taught first as the thing most needful, and modern names were only dealt with as the correlatives of ancient ones. A good English style was supposed to be acquired from the study of classics. Latin verses formed the best introduction to English poetry; Latin themes were the best method of learning all general information. Even now at our universities many people would maintain that the science of modern statesmanship could not be better learned than from Aristotle's 'Politics.' Both these points of view have suffered rude shocks. Undoubtedly from considerations which were indicated above, Greek and Latin, and Greek especially, do form an admirable training for the mind. Latin grammar is more precise, more logical, and in these respects harder, than the grammars of modern languages. The Greeks were probably the most gifted people who ever lived, and their language was adapted in a wonderful manner to express most perfectly their most subtle thoughts. To a mature scholar, who recognizes every shade of his meaning, Thucydides will appear untranslatable. The words as he puts them down, whether grammatical or not, express precisely what he intends to say, with a vividness and a directness which cannot be surpassed. To express all that he would tell us in English would require long clumsy paraphrases, and even these would not express it altogether. The effort made by a modern mind to follow in its subtlest folds every sinuosity of the thought of Plato or Aristotle is in itself a very valuable training; but to profit by this training, a considerable standard in the languages must have been reached, and as years go on, the number who reach this standard is fewer and fewer. The foundations have been undermined, boys and parents avoid the trouble of learning dead languages, and teachers are ready to escape the trouble of teaching them. The result is, that only the chosen minority are in the position of profiting by a training which was once universal; and these have such distinguished and apprehensive intellects that they would almost always make a training for themselves.

If humanism has suffered by the growth of a disbelief in its powers as a gymnastic, there is no sign that its intrinsic worth is rated less highly than it was. Indeed, as we begin to appreciate more exactly the necessary elements of culture, our respect for humanism grows greater. We are told that there are two great elements in modern civilization, — Hebraism and Hellenism. There is

no fear at present that the first will not be well looked after. No Christian country is without an efficient church establishment; and the training of the clergy in all their several degrees, who are the chosen guardians of Hebraism, is more extensive and more satisfactory than in previous generations. Take away Hebraism, and the most valuable part of our intellectual furniture which remains is Hellenism. That can only be preserved by the combined efforts of all those who are indebted to it, and who have learned its value. This is the special function of schools and universities. It is remarkable that each attack made on the study of Greek has produced some new effort to make the study of Hellenism more general. The establishment of the English Hellenic society was the direct result of an attempt to exclude Greek from the entrance examinations of the university. The growth of science has been coincident with the revival of acted Greek plays, both in England and America. The dead languages which were once revered as a training are now valued for what they can teach us; and scholarship is defined, not as the art of interchanging in the most ingenious manner the idioms of the Greek, Latin, and English languages, but as the calling-back to life of the Hellenic world in all its branches. Hellenism need not always mean the study of Greek life and thought. Egyptian culture preceded Hellenic culture. The Greeks went to study in the schools of Egypt, as the Romans frequented the universities of Greece, and as the English visit those of Germany. As the learning of the Egyptians, whatever it may have been, has been absorbed for our purposes partly by Hellenism and partly by Hebraism, so Hellenism itself may be absorbed, so far as it deserves to be, by modern literature. One who knew Milton by heart would be no poor Hebraist, and he who possessed the whole of Goethe would be no mean Hellenist. But this time has not yet arrived, if humanism suffers now from a slight obscurity, due to its unfortunate attempt to claim too much mastery over the human mind; yet there is no fear of its being materially obscured, and the assistance which it may yet render the human race, in her search after the good, the beautiful, and the true, should command the sympathy, and stimulate the efforts, of every man to whom those objects are dear.

OSCAR BROWNING.

SCHOOLS IN EGYPT.

THE report of the minister of public instruction for 1875 shows a total of 4,817 schools in Egypt, with 6,045 teachers and 140,977 students. Of these, 4,685 schools and 3 so-called universities

having, in all, 5,307 teachers and 127,138 students, were purely Arabic; 93 schools, with 416 teachers and 8,961 pupils, were sustained by the various foreign colonies and religious communities; the remainder being under governmental control. Statistics since 1875 are in great part not obtainable; but it may be safely said, that, during the past twelve years, almost no change has taken place in the Arabic schools, while the other two classes have made great progress.

The native education is, for practical purposes, valueless, as it consists in mere memorizing, the other faculties being entirely neglected, of which the outcome is a mechanical acquaintance with a list of facts; and even that is lost when the formulaic order is destroyed. At almost every street-corner in the cities, behind a fountain, is a native school, presided over by a sheikh, who instructs from ten to one hundred boys in committing the Koran to memory. In 1875 these schools were attended by 112,000 children. The instruction consists in repeating over and over again a single verse, until the pupil has learned it. The droning of the children is always accompanied with a swinging motion of the body, which is supposed to facilitate the mental effort.

The university course is much the same as that of the elementary schools, the Koran being the centre and end of all instruction. At Cairo is the University El Azhar, the most celebrated stronghold of Mohammedan doctrine. Its students number seven or eight thousand, and come from all Mohammedan countries. The studies are the memorizing of the Koran and of the commentaries, grammar, language, and law (but only so far as they are interwoven with the faith), and a smattering of Aristotelian philosophy. No time is devoted to mathematics; history and geography are despised, and every foreign language is rigorously excluded as dangerous to the religion of the faithful. Students sometimes spend a number of years at the school, and at the end of the time are fitted for nothing more than to become caliphs or teachers of Arabic in foreign schools, at a salary of one or two pounds a month.

The schools managed by foreigners, especially those of the American and English missions, are European in organization, and are accomplishing some excellent results. In them much time is devoted to the study of English and French, a knowledge of which is of increasing value and importance in Egypt. These schools are attended by pupils of all nationalities and religions, and many of them are open to both sexes.

Government supervision of schools has existed for forty years; but until lately the system was overrun with abuses, and barren of results. Dur-

ing the last two years a new *régime* has been entered upon, and the government schools now offer excellent advantages. They are of three classes,—primary, preparatory, and higher special schools. The primary schools, for children from eight to twelve years of age, throughout the four-years' course give instruction in the Koran, Arabic language and penmanship, arithmetic, and object-lessons of the kindergarten character. To these studies are added, after the first year, drawing and the geography of the Ottoman empire; after the second year, French, English, geometry, and Egyptian history. Under the head of *civilité et éducation*, the pupils are taught the principles of politeness, cleanliness, moral habits, and so forth. The object-lessons give elementary instruction in physics, mechanics, and in various industries. The preparatory schools continue the same courses, adding, in the first year, physics, chemistry, natural history, algebra, and moral philosophy. The results obtained from these schools is encouraging, though the incompetence of Arab teachers to adopt modern methods is a great drawback. A ministerial decree of 1886 founded a normal school at Cairo "to train professors for the schools of Egypt, and to popularize good methods of instruction." In the normal school the course of three years is a continuance of those of the two lower grades of schools, with the addition of instruction in hygiene, psychology, pedagogy, and gymnastics. Small scholarships are offered to the most deserving students.

Among the other special courses are schools of medicine and law, two good schools of technology, and a school of languages. Much good work is being done, especially in the departments of modern languages, a knowledge of which is necessary to obtain a government position. Much remains to be done, but the energetic efforts of the government have fixed a standard of thoroughness in education which must soon result in a higher degree of intelligence and less of mechanical knowledge among the people. R. ARROWSMITH.

DOES EDUCATION DIMINISH INDUSTRY?

THE London *Spectator*, at once the most serious and dignified of papers, recently published an article of which the above is the title, which took for the subject of its comments the plan now being advocated in England for introducing workshops into the national schools. As the same plan is coming into prominence in this country, the *Spectator's* remarks will interest our readers. The writer in question says that many critics of the present system of primary instruction in England fear that it will breed up a generation with a